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**Italian reform and English reformations, c. 1535–1585. By Anne Overell.  
(Catholic Christendom, 1300–1700). Pp. xiii+250. Aldershot–Burlington,  
Vt: Ashgate, 2008. 978 0 7546 5579 4**

Campi, Emidio

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1960s and '70s studies. Where scholars previously restricted themselves to an examination of Barnes's two vernacular writings, Maas analyses Barnes's writings on the basis of their content, not their language. Because of his extensive use of primary sources, Maas is able to explain why earlier commentators previously failed to recognise the reformer's 'historical bent' (p. 167): Barnes's historical-theological programme is, in fact, 'most discernible in his Latin works' (p. 167). The largest, and most exciting, part of the work is devoted to tracing and outlining this historical-theological programme in the four treatises that Barnes wrote between 1530 and 1536 (pp. 71–164). In them, the reformer attempted to answer one of the most pressing questions of the time: 'Where was your Church before Luther?' For an answer, Maas in particular turns to Barnes's final work, the apology *Vitae romanorum pontificum*, published in Wittenberg in 1536 with a preface by Luther. Barnes was convinced that the Roman Church had no claims over Luther's movement. Following his detailed investigation of the historicity of Roman doctrines and practices to substantiate his claims, his conclusion is that of a historian rather than that of a polemicist. Where contemporary polemicists condemned the Roman pope as the 'AntiChrist', Barnes pointed to the all too human foundation of the Roman Church: 'The pope and his papacy came into the Church of God only by cunning and by desperate efforts ... and boasted to be constituted by divine right' ('subdole & perditis studiis Papatum suum Papa Ecclesiae Dei intruserit ... iure divino cum Papatum iactarint esse constitutum': *Vitae*, A 8 r). Barnes pioneered a methodology that was just as important as his conclusion. Maas claims that Barnes was able to make use of his 'distinctive understanding of the relationship between scripture, history, and the theological and polemical use of each' to excellent effect precisely because he had a definite historical-theological programme (p. 146). This is a tremendous monograph: well-researched, reliably informed, rigorously referenced and carefully nuanced. Maas not only succeeds in providing a much needed new assessment of the English Lutheran and his historical-theological programme, but opens up many new and exciting avenues for future research.

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*Italian reform and English reformations, c. 1535–1585.* By Anne Overell. (Catholic Christendom, 1300–1700). Pp. xiii + 250. Aldershot–Burlington, VT: Ashgate, 2008. £55. 978 0 7546 5579 4  
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Several Reformation scholars have long conjectured, but have hitherto not been able to measure with reasonable precision, the impact of the diverse religious orientations of mid sixteenth-century Italy on both Reformation and Counter-Reformation in Tudor England. While this may seem arcane, considering the distinct ways in which the two countries developed during the early modern period, in her stimulating and wide-ranging book Anne Overell sets out to explain with compelling clarity how Italian reform, though crushed in Italy, exerted a strong and lasting influence on English religious culture from Archbishop Thomas Crammer's generation until well into the seventeenth century. In the first chapter the author provides an excellent contextual foundation for the interaction between the two countries in a review of

how English travellers to the fount of Renaissance came in contact with the *spirituali* movement. In subsequent chapters Overell delineates the essential features of this intriguing connection, sealed by the trials and tribulations of such well-known exiles as Bernardino Ochino, Peter Martyr Vermigli, Emmanuel Tremellius, Giacomo Aconcio, or of less known but influential figures like Giovanni Battista Castiglione, Princess Elizabeth's Italian teacher, Pietro Vanni, Latin secretary to King Henry VIII, Guido Giannetti, royal informant on Italian affairs, and many others. The book also sheds much-needed new light on our understanding of Marian reCatholicisation led by Cardinal Reginald Pole, English by birth but once prominent among Italy's *spirituali*. Included in this vivid representation of Anglo-Italian contacts are humanists like Celio Secondo Curione and Francesco Negri, or divines like Pier Paolo Vergerio; although they never took up residence in England, they interacted with England theologically, and their writings are inextricably woven into English history. Chapter ix ('A literary epilogue') is notable for its explication of the conspicuous consumption of Italian religious books in the second half of Elizabeth's reign. While it is understood that this study focuses primarily upon religious history, the analysis of the Anglo-Italian interactions would have been greatly enriched had it been built on recent important scholarship occurring in other disciplines, such as political science, philosophy, literature and book production. For instance, the author's case for the link between the two countries in this latter field would have been strengthened exponentially had it taken into account Ugo Rozzo's watershed works. Nevertheless, Overell is to be congratulated on this excellent study. The author displays a penetrating and incisive understanding of the primary sources and at the same time synthesises a wide range of the latest scholarship. The book will be helpful to any scholar interested in exploring the relationships between Italian reform and English reformations.

UNIVERSITY OF ZÜRICH

EMIDIO CAMPI

*Il santo bottino. Circolazione di manoscritti valdesi nell'Europa del Seicento.* By Marina Benedetti. (Collana della Società di Studi Valdesi, 24.) Pp. 135 + 22 black-and-white and colour plates. Turin: Claudiana, 2007 (first publ. 2006). €12.50 (paper). 88 7016 646 5

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Marina Benedetti possesses enviable credibility as a historian of the Waldensian movement during the Middle Ages. She has studied inquisitorial trials in her doctoral dissertation 'Valdesi di fine Quattrocento nelle fonti della repressione' (1998/99) and has recently published a contribution on *Inquisitori lombardi del Duecento* (2008). This work, however, is not an investigation of the medieval Waldensians. Rather, it is a collection of essays, using Waldensian manuscripts as a living prism through which, if viewed in the right light, intriguing connections to the confessional warfare in seventeenth-century Europe can be established. Following in the footsteps of such noted Waldensian historians as Enea Balmas, Giorgio Vola and Albert De Lange, who have pioneered the field, the author documents the usage of Waldensian manuscripts in the context of Anglo-French culture. Two chapters deal respectively with the pre-eminent scholar and Anglican archbishop of Ireland James Ussher (1580–1655), and the English diplomat Samuel Moreland (1625–95), who in 1655 was sent by Oliver Cromwell on a mission to Turin to protest against the persecution of